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THEOSOPHY AND ART
by Rukmini Arundale

It is not usual for people to connect Theosophy and art. They generally connect Theosophy with such beliefs as reincarnation, or with such patterns of life as occultism or religion. They think that Theosophy is perhaps a new religion or a new teaching, while in reality Theosophy is an all inclusive philosophy which seeks for truth in all phases of life, irrespective of where it is. Therefore the seeking after truth is in religion, philosophy, civilization, and art.

Wherever there is truth, wherever there is reality which ennobles man, which helps him to understand his own real self and lifts him to a higher way of life, there lies the essence of Theosophy. So Theosophy is not merely occultism, which is a strange science based upon natural law, because Theosophy is nature itself, and partakes of all that is natural and simple in life. It is the simplicity of Theosophy which all must understand, for without knowing this fact life becomes very complicated.

One of the important things which people have to realize is that through the study of Theosophy life is made simpler, and understanding becomes simpler also. Theosophy is the great and wonderful philosophy which brings all religions together. By an understanding of religion, by a comparative study of religions, other lines of thought are brought together. One such line is the philosophy of life, and therefore there is a study of philosophy as well as of religion and of science. In these lines must be included art.

Though it is not actually mentioned as part of the declared Objects of the Society, art is an essential influence in every form of thought and religion, and every expression and activity of life. Therefore art is a very important factor in Theosophy. Without the spirit of art, Theosophy itself would become a dry knowledge because art is an influence which gives richness to emotion, and, after all, humanity cannot live without the warmth of emotions.

The first Object of the Society is the living of Brotherhood, and Brotherhood is the greatest emotion of all, a creative emotion; and there cannot be this creative emotion unless it

is enriched by the experience of beauty, by the experience of that emotion which is the appreciation of beauty. If a true understanding of what beauty is comes into the world through art, then we shall know better what Theosophy is, because Theosophy means the wisdom of God, divine wisdom, and there is no wisdom that is not wisdom on the heart. It is the wisdom of the heart that produces Brotherhood, that makes Brotherhood not only an emotion but an intelligent emotion by which all can be helped to a better way of life. In order to know this intelligent emotion we have to know art, and to recognize that true art is beauty itself.

We have to remember that art is not talent. It is a spiritual expression of the creative force of life which is the cosmic influence we call divine wisdom expressed in form. And one of the important things we come to realize through the divine wisdom is that life, and soul, are not merely that which is outside the body, but are also the body itself; that the divine life manifests itself in physical expression just as truly as in spiritual expression. In other words, the physical itself can become the spiritual life. The spiritual manifestation itself is an extension of the essence of the soul, and therefore manifestation itself is soul, manifestation itself is divinity. Manifestation is the expression of the Divine Life; and if we will remember that every individual and every creature on earth is a temple of the God within, we shall discover why it is important for the temple to be just as beautiful as the God within.

It is this temple, or this manifestation, that we call art. And the creative influence that is given by artists is an expression of that Divine Self. Therefore if it is given in terms of beauty, we begin to realize that that expression is art, and that through art we can reach a better understanding of this divine wisdom which we call Theosophy. Likewise through the understanding of Theosophy we are able to reach an understanding of art. This is a matter of importance because the influence of art is one of the greatest things in the world today and one of the most vital. Very few have understood it. The idea of pleasure does not describe it, nor the idea of recreation or leisure.

When we really understand what we call leisure, and pleasure from a spiritual point of view, we begin to see that they are other expressions of the life which is one whole, life

which is not divided into truth and untruth, life which is not divided between reality and unreality, life which is not divided between beauty and ugliness.

The constant beauty of living from moment to moment, by which work, pleasure, action, all become part of that one whole is the essence of Theosophy; and it is because of this that great people have realized the value of art, particularly one of the greatest of the arts, music. That was why Pythagoras included music in his great school of philosophy, because through music comes the realization of the soul, that imaginative faculty that can make us understand the limited manifestation of the divine through the unlimited forces of nature. Thus we begin to understand the limitless through the limited. This is the great place that music has in life. If all understood this value of music, this value of art, we would begin to know that it is in itself a divine expression.

In India, art is called a form of Yoga. In the west, Yoga is often misunderstood, and believed to be either a torturing of the body or an unnatural discipline. In India, Yoga is recognized as being merely the effort to become united with the Real Self, and to that end all discipline is looked upon as part of the controlling of the body and the senses. One reason why art is called a form of Yoga is because art is an influence that controls emotion. The refining of the emotions and the training of the artist are concerned with not only the technique of the art-forms but also with the understanding of the self -- body, mind, emotions, the Real Self.

When you undertake such training you begin to realize that the prime instrument which you train above all is your own body. When the refining forces of beauty play through your body as instrument, you begin to discover that your body is transcendent, that it transcends the physical; but you express through the physical because the physical is also beautiful -- it is a necessary instrument in our hands. Therefore music, the dance, architecture, craft, every form of art becomes part of the one life which enriches the life of humanity.

If we really understood what this enrichment is we would

know the essence of the force which is called brotherhood, because of all the emotions which we experience, the finest is the emotion of compassion.

Art trains the emotions. It is the greatest science of the emotions. Through this science eventually comes the experience of oneness and of unity, which is the experience of love, leading finally to the compassion of Brotherhood.

This is the essence of art. This is the essence of Theosophy. And therefore both are one.

ART AND CIVILIZATION

By Rukmini Arundale

The subject of Art and Civilization is perhaps one of the most vital subjects for humanity today, because humanity has to discover every force that will help to bring peace and brotherhood into the world. Humanity is seeking for peace and longing for peace; and when we are looking to see what are the many ways in which the problems of humanity can be solved, we have to discover what are the ways in which we can help.

One of the most vital forces for building bridges between civilizations, between nations, and between religions is the force of art. This force is, as a rule, not understood because art is considered merely as a great luxury to be enjoyed, and not also as a force to be used for the helping of humanity, for the education of people and their emotions, in order that those emotions may be expressed for the building up of civilization.

This is a very vital expression of what we call the divine wisdom, or Theosophy, because Theosophy itself is a force for bringing people together, for making better understanding. And what could help in this more than the force of art?

We have to understand what art is. Art is not merely the talent that man has. Very often people misunderstand art, thinking that talent is art, genius is art; while what we need to know is that art is not only talent and genius but an essence of the soul which is expressed through talent, through the creative powers. And unless art is spiritual, it is not art at all. Art is an expression of beauty, and if there is no beauty there is no art.

In the modern world we begin to discover that we are tending towards the conception of art which is an expression of the best of civilization. Modern civilization is tending towards a scientific and intellectual approach. Intellect is important, but intellect alone cannot build a civilization. Intellect has never built civilizations, and if we look back in the history of the world we will discover that wherever there has been greatness in civilization there has also been true expression of beauty. When beauty became corrupt, then

the lives of people became corrupt, sensuality became a prominent feature in society, an ugliness began to develop until it finally became a power to destroy civilization. So we begin to understand art as a force which molds a civilization.

After all, what is civilization? The very word implies the meaning "civilized". What does "civilized" mean? Civilized means culture, and what does culture mean? Is culture merely an intellectual development? Is culture merely an accumulation of talent and knowledge? Culture is also the spirit of the soul. It is the refinement that is an expression of life itself. Refinement of life in all forms of expression, in manners, in speech, in the relationship between all people and also in the relationship between man and the different kingdoms of nature. Therefore culture is really harmonious living.

If we understand culture to be that, then we begin to see what an important place art has in civilization. This is the reason we must know that if we are going to change the world of today towards greater brotherhood and understanding we have to help towards this culture, this harmony. One force that can help towards harmony is pure art, or that art which expresses pure beauty. Because of this we have to remember that art cannot be separated from life, art cannot be separated from character. Character and art are one. When this is understood by artists, artists will be individuals who are not merely expressing their genius for a personal fulfillment, but are also expressing their genius as a spirit as a life which brings all forms of life together. They will begin to be the leaders of humanity. They will begin to be the priests and healers of the race, and art will lead the world to a different spiritual approach, to a spiritual level of thinking and living.

Today if we can understand the force of art and use it in all phases of life, our civilization will be different. There will be more warmth, there will be more of the spirit of the heart; and therefore there will be true culture in our civilization.

There are many movements today which are working to bring nations together. But we do not realize that the approach to other nations cannot be only through science or politics.

It has to be also through the heart, through the emotions; and art is the means. Art knows no differences. Art is above differences of race, or color, or creed. No one questions a great artist. No one thinks of him in terms of his color, or of his birth, because art transcends differences. The whole world realizes this when there is a great artist whose art is more important than his race or his religion, and it grants him the respect and the applause due him. If we see that, we begin to see that beauty is above differences. If we understand it we will use beauty as a force for bringing civilizations together.

That is why it is necessary for the modern world to have a spiritual understanding of art; for then we will use it in our educational system, and we will begin to discover that the knowledge which we give to the children of humanity should be not merely the knowledge of the mind, but also the knowledge which is of the heart.

The knowledge of the heart, emotional development, can come through the surrounding of the child with beauty. If the child grows up in the atmosphere of true music and of color and rhythm, he will slowly begin to respond to all kingdoms of nature. He will begin to feel the beauty in nature and will come nearer to it, and will begin to realize what a healing force nature really is. He will come nearer to the animal kingdom. He will discover the beauty that exists in the animal kingdom, and will perhaps realize that, after all, the animal kingdom is not a kingdom to be exploited, but a kingdom to be loved. He will see that it has its uses, its message and its feelings; and by his feeling he will know the feeling of the least of these creatures.

One of the things we learn through the understanding of the great philosophy which we call Theosophy is the beauty in all religions. The Christ said "Inasmuch as you help the least of these, you help Me", you help all. This was the spirit of His teaching. If we know that, we will know that every kingdom of nature is included in "the least of these", the least of His creatures, and we will include all kingdoms of nature.

This inclusion will come through an appreciation of beauty. Therefore, if we want to build a new civilization, we must build it with the approach through beauty, because beauty

is not the opposite of intelligence, it is intelligence that is controlled, it is intelligence that is lifted, it is intelligence that goes above mind.

People speak of the new world, of the younger generation, of the intuitive generation that is approaching. What is this intuition that people speak about. Is intuition an emotion? Is it above emotion? Is intuition only mind? Intuition is the essence of mind and emotion. Intuition is the transcendence of emotion and the transcendence of mind, and therefore through it comes a sixth sense which is the understanding of life itself. This sixth sense comes through sensitiveness, through refinement.

How does this refinement come? How does sensitiveness come? Sensitiveness can be developed only through the sense of beauty. If we live uncompromisingly in the spirit of beauty we can live uncompromisingly for truth. We can live uncompromisingly for compassion, because that is the road of beauty. That is the goal of beauty itself. If we know that, we can build a new civilization with a better understanding, by which we shall lift humanity to a higher level of thinking and a higher way of living.

This is the message of the arts. This is the leadership of the artists.

THE CONQUEST OF FEAR

One of the famous sentences of our recent history in this country is, "There is nothing to fear but fear itself". That had an especial application to our national psychology in a time of economic depression and near panic. Its very utterance somehow brought courage and a new outlook to the people.

Individuals may well say it to themselves in time of doubt, timidity, or anxiety. For it is indeed true that when once a person has overcome his fear of a situation, he has begun his mastery of it. As long as he is fearful of a responsibility, just so long will that responsibility overwhelm him. As long as he is fearful that some unpleasant situation may be about to develop, he is as badly handicapped as though the situation were already developed. But when once he convinces himself that there can be nothing in the responsibility or in the situation as bad as his fear of it, his common sense takes hold and he begins to get the upper hand.

Here is one place where a student of Theosophy has a marked advantage, for Theosophy brings understanding, and fear stems largely from ignorance. Men fear the unknown and imagine fantastic things about it; therefore men fear for their future, they fear unknown forces in nature, and they fear death. But the student of Theosophy has the advantage of the view of a Life Plan for humanity as a whole and for himself individually. He has an understanding of the way of evolution and of the interplay of spirit and matter. He knows his power to create his own future and to make best use of whatever his present destiny brings him. He is aware of and informed about the subjective world which he inhabits during sleep and after death.

C.W. Leadbeater, an authoritative writer on Theosophy, says in a chapter entitled THE RESULT OF THEOSOPHICAL STUDY: "A most valuable result to a man of his Theosophical study is an absence of fear. Many people are constantly anxious or worried about something or other so that all the while they are in a condition of unrest; and the most serious of all for many is the fear of death. For the Theosophist, the whole of this feeling is entirely swept away. He realizes the great truth of reincarnation. He knows that he has often before laid aside physical bodies, and so he sees that death

is no more than sleep — that just as sleep comes in between our days of work and gives us rest and refreshment, so between these days of labor on earth, which we call lives, there comes a long night of astral and heavenly life to give us rest and refreshment and help us on our way.

"Understanding what death is, he knows that there can be no need to fear it or to mourn over it, whether it comes to himself or to those whom he loves. It has come to all of them often before, so there is nothing unfamiliar about it. He sees death simply as a promotion from a life which is more than half physical to one which is wholly superior, so for himself he unfeignedly welcomes it; and even when it comes to those whom he loves, he recognizes at once the advantage for them, even though he cannot but feel pangs of regret that he should be temporarily separated from them. He knows too that the so-called dead are near him still and that he has only to cast off for a time his physical body in sleep to stand side by side with them as before."

Since the mature soul spends approximately ten years in the subjective world for every one in this objective world of ours, it is merely good sense to pay attention to the values which prevail in the life that is lived after death. For death is the entrance into that subjective world where he is freed from the frustrations and limitations of the physical, objective world and knows the happiness of free creative powers. What more natural than that this understanding, arrived at by Theosophical study, should free a man of the fear of death?

Another common fear is that of failure. Some people are so fearful of failing, or even of making a mistake, that they simply don't try anything. They merely say "Oh, I couldn't". The student of Theosophy knows, however, that some of us have lived fewer lives than others and had, therefore, fewer chances to learn methods and skills, but that all of us, no matter what our soul age, are here to learn. Such knowledge indicates to a man that he needs above all to be willing to learn, to be willing to try some new thing without too much concern about failure.

Suppose he does fail. Does that mean that his experience is a ~~total~~ loss? Certainly not. By the mere fact of his failing in his attempt he has learned what not to do. In a

future incarnation when a similar opportunity to try the same sort of thing arises, he will have an instinctive feeling of what is to be avoided if he is to succeed. And he may well succeed then just because of his failure now. So don't be afraid of failure; it may be your friend in disguise, your best teacher. Don't be afraid to begin.

There is an anecdote told about Annie Besant, past president of The Theosophical Society, which I like. She was the greatest of woman orators. After one of her lectures, a man from the audience approached her to tell her how he envied her her great gift of oratory, and how grateful he would be if only he could speak to people like that. "Are you serious?" asked Dr. Besant, "Do you really want to be a public speaker?" "Yes indeed" said the earnest young man. "Then begin" said Dr. Besant; "I began 20,000 years ago."

Another fear, particularly common to our western world, is the fear of insecurity. Now insecurity to most people means financial insecurity, so it amounts to fear of poverty. Under the persistent bombardment of our busy advertisers, is it any wonder that we come to feel that we might as well be imbeciles as be poor, that if we can't have all the gadgets we read about, life is hardly worth the living? But I can assure you that Theosophy makes better reading. Theosophy makes it clear that all experience must come to each soul before it can attain to full understanding. Therefore every soul will have its lives of poverty, its lives of comfort, and its lives of luxury, dependent upon the needs of the soul at the moment. There are fully as heart-breaking lessons to learn from wealth as there are from poverty. And out of all the lessons learned will finally emerge an understanding of the true value of, and right use of, money, in the scheme of things. This could not possibly be learned if the soul had not known its share of poverty. So one accepts what comes, while still viewing it as a challenge.

Probably the most annoying form of fear is worry. I think it helps a bit to realize just what worry is: it is a fear, a little, nagging fear, perhaps, but still a fear about which you are doing nothing -- nothing, that is, but think and stew. The minute you begin to take action, you stop your worrying. It is while you are doing nothing, or trying to make up your mind whether you can do anything about a given situation, that you do your best worrying. But if you will, as a

student of Theosophy, remember that a problem is only a situation which you are too inexperienced to handle, then you will welcome the experience which is going to take you out of that class. You will know that you are meant to do something positive, and that you will learn thereby. Every executive knows the importance of decision. They are among the first to say "Better a wrong decision than none", because they know that the wheels will not keep turning unless decisions are constantly made.

Whatever the problem is, large or small, it presents an opportunity to become wiser, once action is undertaken. If right action is followed, the sense of satisfaction impresses upon the inner consciousness, which is eternal, the method of approach which is wise, good, and kind. If wrong action results, the ensuing sense of regret or pain likewise impresses upon the inner eternal consciousness the method of approach which is to be avoided. But if no action results, no lesson whatever is learned, and the worry goes on and on.

Another matter of great importance to the student of Theosophy is his awareness of the actual brotherhood of humanity. He knows that he does not live to himself alone, that his characteristic thoughts help to color the thoughts of all humanity, that his characteristic moral and emotional tone helps to color the moral and emotional tone of all humanity. Thus he comes to realize that a habit of fear is unworthy, and helps no one: it is a negative attitude which he desires to replace with a positive attitude. For he knows that one man's progress means a lifting of the burden of all others.

Eventually doubt as to his future falls away from him, for "just as by looking back on the savage he realizes what he was in the past, so by looking to the greatest and wisest of mankind he realizes what he shall be in the future. He sees an unbroken chain of development, a ladder of perfection, rising steadily before him, yet with human beings upon every step of it, so that he knows that those steps are possible for him to climb." Courage and optimism are his, and fear falls away.

THE WORK OF THE RACE BUILDERS

"Let us imagine for a moment that we are seated on a bench in a railway station watching the passing throng. Despite similarities in dress there are differences among the passers-by which impress us. Here comes a Chinese, then a negro then a group of Caucasians. If we are slightly more exact we may divide the Caucasians we see into Nordics, Alpines, and Mediterraneans. These people are so very much alike that it is simpler just to call them groups of people -- one species, the homo sapiens.

"Other questions push in. If we are all of one species, how can we account for the differences which make it possible to classify man into races and sub-races? How valid is this term 'race' which looms so large in world affairs? Where can the answers be sought?" **

While physical science answers all this with one word - evolution - superphysical science elaborates to the extent of saying that only physical differences are explained by the evolution of form and structure, while the differences of temperament are explained by the evolution of consciousness. Theosophy gives the enlightening and broadening explanation that spiritual evolution and physical evolution progress side by side, and that qualities of head and of heart develop also side by side though under different leadership and different inspiration.

You who have been listening to this program have heard many references to the founders of the great religions of the world. Today we are going to talk about the founders of the great races and sub-races of the world. Racial founders and racial leaders have set patterns and established cultures as surely as religious founders have set moral and religious systems. And it is important to remember that each great religion has been established to serve especially its companion race.

Why should this be? Above and beyond all the wealth of information given us by anthropology, paleontology, and archaeology, lies the basic, simple word of the secret doctrine called Theosophy, that Race is a matter of balance between soul and body, between animal-man and Deity.

**The World and Man As Science Sees Them: Moulton.

This balance between soul and body differs in man according to the race, the nation, and the tribe. It is in accordance with this principle that a new sub-race begins to appear when an established life-form no longer seems suited to the needs of egos, or souls, ready for a fresh incarnation. A new impetus is needed and a new direction. New bodily forms are needed to permit a change in balance between the physical body and the soul which functions through it.

Whence, then, shall come the new impetus and the new direction? From man himself? Hardly. From God then? If so, through what agency? The whole life of our universe becomes intelligible when once we realize the principle of agency working through it. We have to think of the unseen realms of nature as inhabited by hosts of Intelligences, spiritual Beings concerned with the working out of the Divine Will, and guiding both organic growth and spiritual growth as cooperating agents of Deity. These agencies may be so nearly divine in character themselves as to dazzle our mental sight. Or, again, they may be stepped down to a stage nearer to our own. They may, in lesser crises, be even purely human agencies. But the principle of agency needs to be remembered in connection with the founding and building of races, the founding of religions, and the establishing of cultures. For all these new beginnings designedly follow patterns emanating from Divine Mind and called "Archetypes" by Plato. All are established at the human level in our world by great beings at the highest level of human evolution. As agents of the Godhead, they constitute the link between divine will and physical manifestation. In such manner are great movements begun for the benefit of mankind.

Thus we can begin to see the significance in history of such names as Noah and Moses. Putting aside all superstitions that seem to grow up round such names, it remains clear that they were founders of new races. In the metaphor of the Ark we discover the account of the carrying over of the seed from the old forms to the new, and Noah stands revealed as father of a great Root Race and as an incarnation of the Manu.

"Manu" is the title of that great Intelligence and agency whose work is the founding of races, as the Christ is the title of that great Intelligence and agency whose work is the founding of religions. In passing I might say that there is a third great Intelligence and agency whose title is the Maha

Chohan, meaning Great Lord, who stands as the Lord of the Cultural Systems. These three stand supreme among the unseen builders for our planet. And Noah was doubtless the direct agent of one of them, the Manu. It seems possible that he was even a physical incarnation of the Manu Himself.

Moses, an agent of the Manu best known to us, was certainly a race builder. The current edition of The Encyclopedia Britannica says this: "Beyond question Moses must be regarded as the founder alike of Israel's nationality and of Israel's religion. His leadership in the Exodus and his prominence in the great covenant of Sinai are hardly to be doubted. It was he who welded into one people the various kindred tribes under his leadership." At the time when Moses took upon himself the task of shaping and training the Jewish Race, he did so because the need for a new form of relationship between the body and the soul had arisen; and it was he who developed the national type physically required. It was for this reason also that he laid down for the Jews laws regulating their inner life, their nourishment and their propagation, laws behind which lay the secret of the science of health and healing. And still do the laws of religion and healing go hand in hand -- even as they did in Egypt and throughout the earliest civilizations.

In the Orient the Manu is deeply revered both as law-giver and as race-builder. The Britannica speaks of the Manu as the Hindu Noah, and goes on to say, "In post-vedic myth he is warned by a huge fish to build an ark, and after the deluge his sacrifices bear him a daughter by whom he becomes the ancestor of mankind. More historically, he is author of the Code of Manu, a compilation of laws.." Again you see that it is evident that "Manu" is both name and title.

Tradition tells that in ancient times when a new race was to be formed, a Manu incarnated into a family having the most desired characteristics, married someone similar by whom he had a large family, and after death reincarnated again in that family in order to intensify the characteristics. Thus he became very literally the father of the race. Then he led chosen people in a migration to a secluded valley or coast and kept them isolated for generations until the type was firmly established. Compare this with a statement made by the American Anthropological Association that "Wherever man has gone and has been isolated for a time so that inbreed-

ing has occurred, there he has developed distinguishable physical types.

So much for the methods of traditional times. Looking at our world today we may draw the conclusion that the method has changed with the times. No longer does a leader guide a great migration from one country to another. Our modern migrations are led by ideas put before the people. The idea of freedom drew people of a special type from all over Europe to America. The idea of gold in abundance drew pioneers and the venturesome to the west coast and up to Alaska, as the idea of outdoor casual living continues to draw them to this day in a truly amazing migration. That inward response to ideas seems to be the present method of natural selection of new race types. In ancient times compulsion; in modern times attraction.

Possibly you already know that a new race-type is appearing on the west coast of America. Studies of the type are registered at The Smithsonian Institution. This will in time be recognized, along with the similar type appearing in Australia and New Zealand, as the sixth sub-race of the Caucasian Race.

So it is a matter of interesting surmise whether this century will boast the leadership of another great Agent of the inner worlds who will offer a new polity, a new culture, or a new religious outlook to guide the new race to its destiny. The last quarter of each century has seen a definite cultural or political advancement for Europe and America, so there are those who look forward hopefully to the period from 1975 to the year 2000.

Even though the new is bound to oppose the old, since the growing ego always opposes the hold of outgrown forms upon him -- and even the Christ said in this connection "Whoso does not forsake father and mother for My sake cannot be My disciple" -- yet is it true that as mankind matures he becomes more aware of similarities in man than in differences. And he proclaims that differences no longer alienate -- they enrich. For that enrichment we may give thanks to the might Race Builders of our world.

CONCERNING PRAYER

It is assumed by the speaker on this hour that at least a majority of the listeners were reared in the Christian faith. This being true, no practice is more intimately associated with religion than the raising of the human spirit to its divine Source, a practice known by the name of prayer.

The word "religion" is derived from the Latin "re", meaning "again", and "lingere", meaning "to bind"; and in what respect is a man more closely bound again to his Creator than when he is engaged in earnest prayer? Christianity is in no way behind other world religions in this important respect. Time and time again Jesus told His disciples to pray. He gave them a pattern prayer in that series of petitions beginning with the words "Our Father Which art in Heaven". Not once nor twice he said such words as: "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." Also, in those great and critical moments of His life when all aids were removed, it was the sense of communion with His Heavenly Father which sustained Him.

The modern spirit, however, is exceedingly skeptical of prayer as a valid source of help, for it fails to see the connection between a petition uttered and the happening of an event. Doubts often assail the genuinely religious also, so that they sometimes ask whether it might be superfluous to inform the All-wise and All-knowing; whether one can by beseeching expect to alter the will of Him "in Whom is no variableness neither shadow of turning". To such perplexed and uneasy souls Theosophy comes to strengthen faith. It shows just why prayers are answered and why request is so often followed by fulfillment.

In the invisible world there are many kinds of intelligences which come into constant relationship with us. Some are great and mighty spiritual beings. Others are more limited in power. But the world is filled with them even though they are invisible to the human eye. Since the invisible worlds interpenetrate the visible, numerous intelligent beings may throng around us on all sides. We do not see them but they are there. Some of these are accessible to human requests. Others are amenable to the human will. Along with the Hebrew religion from which it sprang, Christianity recognizes the existence of this higher class of intelligences

under the general name of "Angels" and teaches that they are "ministering spirits sent forth to minister".

You know that repeatedly in the Bible it is recorded that Angels have intervened in human affairs. Jacob saw a vision of angels descending from and ascending to Heaven. An angel helped Peter to escape from prison. In many other crises angels played a major role. This is so true that to get rid of all reference to angels in the scriptures would involve tearing the book apart. However, in modern times belief in angels has been retired to the realm of romance except in Roman Catholic circles. To the Protestant world, in spite of biblical record, the ministry of the angels is not much more than a myth. If ever they performed a useful service to humanity, as in miracles, it was forgotten at the close of the Apostolic age.

Theosophy, besides recognizing the existence of these spiritual beings and their aid to the prayerful individual, teaches that there are also in the unseen world human helpers who work during sleep and whose attentive ears catch many a cry for help.

Finally, above all these beings, angelic or human, exists the "One God and Father of all, Who is above all, and through all, and in you all", Whose love and power are ever-present at every point of life. As in the case of the human body which nothing can touch without the sensory nerves' carrying the message of its impact to the human brain, so every vibration in the world touches the consciousness of Him "in Whom we live, and move, and have our being" and draws from Him responsive aid.

Now Theosophy reminds us that this all-pervading life of God is everywhere acting through agencies as channels, and using all the embodied lives to which He has given birth. Any one of them may be an agent of that all-conscious Will.

In addition to the ministry of angels and of those who work while out of the body during sleep, there is still another channel of service. This is known as the desire-form. When a man utters a fervent prayer for supply of his physical needs whether it be food, clothing, work, or recovery from sickness, his desire creates a form which ranges over the inner, subtle worlds, seeking! A classical instance of such

prayer is seen in the case of George Muller of Bristol, England, who in his lifetime raised over six million dollars for his orphanage without ever sending out a begging letter or making a public appeal. He prayed. And response sufficient for all his needs always came.

To explain this phenomenon we need to remember that there are always charitable people seeking opportunity to give to worthy causes; and as a magnet attracts steel so do such people attract desire-forms created by the selfless, earnest prayers of such a person as George Muller. Identical vibrations, and therefore a rapport, exist between such a giver and such a receiver -- and the giver draws a check and sends it. Naturally the receiver would claim that God sent it. Really, in the deepest sense this is true, for there is no gift but comes from Him; yet the immediate agency is the desire-form created by the prayer. The important thing to remember is that such prayers must be utterly selfless. For wise men know that to send out selfish requests and have them answered is to pay a price which is only short of spiritual suicide.

Prayer like this, which is a petition, often does not receive an answer; and this gives rise to much heart-searching and perplexity. But there is a hidden reason, as Theosophy explains. The Bible tells us that "Whatsoever a man soweth, that shall he also reap". In other words, every man has incurred certain karmic debts which must be paid off. His wrong acts have built up obstacles to the answering of his prayer.

In prayer, as in all other things, we are living in the realm of law. It is important to know that, whatever may be the limitations placed on the answering of prayer, they are man made and not God made. If we will accept with patience the apparent failure or disappointment, believing that love is at the heart of all things, we shall find that we will win out in the end. This means that we accept responsibility for unanswered prayer.

Now we know that all prayer does not consist of petitions, as when we say "Give us this day our daily bread", for that is only one part of the pattern-prayer of Jesus. No consideration of prayer is complete without reference to petition for help in moral difficulty, for the overcoming of temptation,

for strength, for insight, for spiritual power. A prayer of this kind was the prayer of Jesus in the Garden of Gethsemane on that dreadful night -- "Father, if Thou be willing, remove this cup from me; nevertheless, not my will but Thine be done". All such prayer draws the attention of those in the invisible worlds. We read that "there appeared unto Him an Angel from Heaven, strengthening Him." The result was shown in the perfect composure with which Jesus faced His sufferings. Such prayers place the heart and mind in a receptive attitude, still the lower nature, and allow the strength and illumination of the Divine to come through unchecked.

Even more definitely does help come when the prayer is for spiritual growth. All helpers, angelic and human, most eagerly seek to forward the spiritual progress of aspiring souls and the longing for such growth liberates a very high kind of energy, called "the Grace of God", which floods the soul. The longing opens the earthly end of the channel, and the answer comes flooding through.

I believe the general principle applying to all such prayer is that exactly in proportion to the submergence of the human personality and the intensity of the soul's aspiration, will come the response from the larger world of encircling love. It is we who place the only limitation on its outflow. When once we stop separating ourselves from the Source, we find that light, and life, and strength come rushing in.

"Prayer is the soul's sincere desire, uttered or unexpressed." Those words remind us that there is a point where prayer loses its petitionary character and become unexpressed communion with God. Prayer melts into meditation and worship. When a man has risen to such heights he has nothing to ask for in this world or any other: his sole desire is to serve God and man. This was the way of prayer of the great Saints.

Those spiritual masters had reached the point where they no longer needed to ask. They had found the complete, final, and infinite answer to the deepest yearnings of the human heart. It is the same with the saints in our world today -- and there are many of them. There are various ways in which to succeed in our human world, but the triumph of these saints has one enormous advantage: it cannot be taken away from them.

OUR GUARDIAN ANGELS

Among the beautiful conceptions which Theosophy has restored to us stands preeminent that of the great helpful agencies known as "angels". The belief in these has been world-wide since the earliest dawn of history, and is wide spread today in many countries. Yet there are also many who reduce everything to the two factors - man and Deity. The theosophical teaching of an unbroken ladder of living beings extending down from God Himself to the very dust beneath our feet, explains that, as a man's past actions have made him deserving of help, he may be given that help through some agency near to his own level.

In the orient the existence of invisible helpers has always been recognized. In Europe there were the old Greek stories of the frequent intervention of the "gods" in human affairs, and the Roman legend that Castor and Pollux led the legions of the infant Republic at the battle of Lake Regillus. And there were mediaeval tales of saints who appeared at critical moments to turn the fortunes of war in favor of the Christian hosts, or of guardian angels who stepped in to save a pious traveller from what would have been certain death.

I have just been reading a fascinating book called ON THE SIDE OF THE ANGELS, the account of the Angels at the battle of Mons. I want to quote from that book (by Harold Begbie) the story of a nurse, Miss Campbell, who says that when she was talking to a Lancashire Fusillier he asked for a picture or medal of St. George because he had "seen him turn the tide of battle" that day.. Another wounded man, sitting beside him on the floor, noticed her look of amazement and said to her: "It's true, Sister. We all saw it. First there was a sort of yellow mist like, sort of rising before the Germans as they came to the top of the hill, come on like a solid wall they did -- springing out of the earth just solid, no end to them. I just give up. No use fighting the whole human race, thinks I; it's all up with us. The next minute comes this funny cloud of light, and when it clears off there's a tall man with yellow hair in golden armor, and his mouth open as though he was saying 'Come on, boys! Come on.' Sort of before you could say knife, the Germans had turned and we were after them, fighting like ninety. We had a few scores to settle, Sister, and we fair settled them."

I think you would enjoy reading this book which sounds like a fairy tale, though English soldiers are not much given to fairy tales, being quite matter-of-fact and sensible. Of course there are those who would not be persuaded though one rose from the dead. They seem to be in like case with the man who is insensitive to loveliness, who is moved neither by the beauty of a building nor the majestic procession of the stars. Such persons seem to miss that sweet music of life, that marching accompaniment of all existence, the humming of the wheels of creative evolution. They are living with no real idea of what is happening on every side of them, blind to the beauty, deaf to the music, and dead to the energy of that which penetrates and transfuses all physical appearance - the spirit, Life!

Then there are those who would believe if they could. Now in the spiritual world these are the conditions: faith in the goodness of God, serenity of mind, and the desire for perfection. Serenity is the path by which the thoughts of God travel to us; and faith is the invitation which brings them to the table of our souls.

Here is an example of the way our guardian Angels work. The little daughter of a well known English bishop was out walking one day with her mother, when she darted suddenly away and ran heedlessly across the street and was knocked down by the horses of a carriage which came quickly upon her round a corner. The mother, seeing her among the horses' feet, rushed forward expecting to find her very badly injured. But the child sprang up quite happily, saying "O Mother, I'm not in the least hurt, something in white kept the horses from treading on me, and told me not to be afraid."

There is another verified story of two little children left to amuse themselves during a harvesting time. They wandered into the woods and lost their way. The parents and neighbors searched into the night and were giving up when they saw a curious light some distance away moving slowly across the field towards a road. It was described as a large, globe-like mass of rich golden glow, quite different from ordinary light. As it drew nearer, it was seen that the two children were walking along steadily in the midst of it. The father and some others set off running towards it. The light persisted until they were close to it, and when they held the

children in their arms it vanished, leaving them all in darkness.

The children's story was that after night came they wandered about in the woods crying, until they lay down and went to sleep. A beautiful lady with a lamp aroused them, took them by the hand, and led them home. When they questioned her, she smiled at them but spoke never a word. It is noteworthy that although all saw the light, only the children saw the form of the lady.

Many, many well authenticated accounts like these would be quoted here if we had the time. You read in the newspapers about babies and little children falling out of a window, or down several flights, and reaching the ground unharmed. There have been many such instances.

I believe that people of every race and nation have, in their hearts, been believers in guardian Angels. Certainly the German people have. There is a remarkable book translated from the German of H. Warner, called GUARDIAN SPIRITS: A CASE OF VISION INTO THE SPIRITUAL WORLD which makes very interesting reading. This book is old and out of print, but there are other German books on the subject which give authoritative accounts of the intervention of the Angels on behalf of humanity.

One of our great clairvoyants gives us also an idea of Guardian Angels of the home. He says: "The Guardian Angels love the homely ways of men, they desire to share the hours of labor and of ease; they love children and their play, and all the happy atmosphere of the home. They would guard our homes, keeping away all influence of anger and strife, of darkness and disease. They hear the children's prayers at night and bear them to the Lord, and they vivify every kindly thought, guide it on its mission, and pour it, illumined and increased, into the receiver's heart. To all whose hearts and homes are open to them they would gladly come, bringing blessings from on high of harmony and love." This is helpful to know since our homes are our stronghold in a troubled world, especially now with its seething life all about us.

Another thing -- at the ceremony of Baptism a Guardian Angel is assigned to the child to walk through his earth-life with

him to shield and protect. Of course, some of us are much more conscious of this Guardian than others. Our recognition of him makes it easier for him to safeguard us by getting through more readily to our brain consciousness. Those with the faculty of clear-seeing, or clairvoyance, tell us that these Guardians droop a little if we become hardened and cynical with the passing of the years. Also that when our attention is turned in our Guardian's direction, it is radiantly received and reciprocated, out of all proportion to our energy expended.

In conclusion I would like to tell you of a case where faith in the vision goes side by side with an explanation which seeks to by-pass the idea of the Angels.

An English lady of great energy and most practical common sense had established a rest home and club for our soldiers in the First World War. It is she who tells the following incident. "A dying soldier said to me one day: 'It's a funny thing, Sister, isn't it, how the enemy say we have a lot of troops behind us - when we don't.' I replied, not believing at all in angelic intervention, 'Do they say that?' He went on to assure me that enemy prisoners had said 'How could we break through your line when you had all those thousands of troops behind you?' And he added, 'Thousands of troops! Why, we were just a thin line of two regiments with nothing behind us.' Believing in life after death though not in angels on earth, I remarked, 'Well, it seems fairly easy to understand. When a man is killed in the very thick of the fight with all his angry passions at white heat, I suppose his soul would remain close for a time and he would be unable to tear himself away from the battle.' Another man in the next bed said 'You're right, quite right, Sister. I have many times heard a wounded man in the trenches say to those who were looking after him just before he died: 'Never mind, mates, I'll be there to help you'." This man, a sergeant-major, later told me that he had heard a German prisoner tell an officer that all the Germans saw the crowd of troops behind our lines."

I believe that our World Wars and troubled times have changed the psychological atmosphere of our world, and turned the thought of many people towards the spiritual aspect of life. And some have turned again to the kingdom of the angels.

THE SPIRITUAL SIDE OF OUR DAILY WORK

Today I have chosen some theosophical ideas to share with you which can, I feel, help us in finding a sense of spiritual fulfillment in our daily work. It is not too difficult to feel inspired when attending a beautiful church service, or a great musical, or an uplifting lecture; but the real problem is to retain the sense of spiritual inspiration and upliftment when we are face to face with our everyday, hum-drum tasks and obligations, whether they be in the home or in the business world. Too often, also, the spiritual upliftment and vision which we gain in our moments of quiet, leave us as we plunge again into a maelstrom of worldly activity. In fact we often become more confused, as we seek to reconcile a beautiful spiritual memory with the cold, harsh realities of our daily lives.

There is a great tendency in the western world to separate our spiritual and our work-a-day lives. We go to church once or twice a week, dwell for an hour or two on things spiritual, and then pretty much forget about our religion until our next visit to the church, or unless some special circumstance brings our minds back to it during the week. In many ways, of course, such an attitude is very convenient, for it permits us to have two standards by which to live -- a set of spiritual standards which we contemplate while in church and a set of standards which we apply in our family or business relationships.

Another expression of this dual approach to religion is found in our educational centers. For five or six days a week we send our young people to classes in which they study material which makes it virtually impossible to accept, intellectually at least, many of the doctrines of the more orthodox forms of religion. Then, on the seventh day, we encourage them to go to church or synagogue where they will be exposed to ideas and ideals which are in sharp contrast to much they have studied, and in sharp contrast to the pattern of action which they see applied by their elders in daily relationships.

My purpose, however, is not to criticize either education or religion, but rather to suggest that such a conflict is not inevitable, and that religion can be an inseparable part of our every thought, feeling, and act of our daily lives. To express clearly what I have in mind, however, it will be nec-

essary to clarify one or two fundamental ideas.

First, when speaking of religion, I am thinking of it in its most basic sense. The word "religion" comes from a root which means "to bind back", to unite with the Source, and is above and beyond any particular creed or dogmatic interpretation. Obviously, if there is but one God and one Life, conflicting doctrines about His divinity cannot all be true; but from a practical point of view we may observe that since God IS all things to all men, there may indeed be many pathways to Him -- as many as there are people who approach Him.

Theosophy suggests that in the ultimate sense religion must be based on personal experience and awareness. Whatever the means of religious attainment -- and it is not the purpose of this talk to discuss this -- it only becomes real and vital and of significance to the individual as he is profoundly and personally convinced it is true. Mere lip service to a spiritual doctrine never brought spiritual enlightenment. True conversion is a matter of BECOMING the truth as opposed to mere agreement that it may be so. The spiritual binding back must have within it both elements of the relationship: the Eternal within us ever awaits our return to its Source, and the open selfless mind and heart are ever ready to put aside preconceived ideas and prejudices to receive Truth.

All this may sound rather remote and far away. It is easier to continue with our occasional convenient contacts with religion, and depend upon the grace of the Almighty or His Messenger for the adjustment of our spiritual score. Yet such an approach brings no lasting happiness. And its spiritual comfort leaves us when we leave God's Temple, and will give us no peace in the market place.

The sense that by some mechanism of vicarious atonement our sins will be taken care of, may give us temporary comfort but will do nothing to deliver us from the consequences of our own personal shortcomings or from the problems we create in terms of pain and hardship for ourselves or for others.

Second, Theosophy suggests that we have within ourselves direct access to His Wisdom and His Grace. Since we are all part of the one Life we can, if we will, find our way back to the Eternal by merely turning our efforts-to-achieve from the world without to the world within.

This is no new or revolutionary idea. St. Paul says in the Corinthians, "Know ye not that ye are the Temple of God and that the spirit of God dwelleth in you?". All great religions have reiterated again and again that the pathway to God lies within; and they have encouraged man to explore the spiritual heights of his own eternal self that he may come to know the strength, the vision and the love that he truly is in his unity with the eternal Life, and Light, and Love which is God.

In reality it is a very simple process. It merely means the setting aside of a few minutes each day to explore the world within as you now give hours a day to exploring the world without. It merely means spending a few minutes each day in coming to know your own eternal self as you now spend hours a day in coming to know the lesser selves of the people about you. It merely means giving a few minutes each day to the discovery and awareness of God's wisdom of which you are a part, as you now give hours a day to studying man's wisdom which is, by comparison, an illusion.

Simply stated, it means that you should have a little time each day to be alone and undisturbed for the examination of the Eternal, which you truly are. One should approach the process as one would the contemplation of a beautiful sunrise. We do not approach that with a preconceived idea of what it should be, but rather with imagination and an open mind, and we let its beauty flow in upon us as a river flows into a sea. Just as we in the physical world must often climb to a point where the most beautiful view may be had, so we must gradually climb from the valley of our everyday actions, thought, and feelings to the inspiring heights and the sunrise of God's beauty within our hearts.

The way is simple. Comfortably seated, quiet your physical body; view it as an instrument which is yours to use. View it in a detached way as a wonderful expression of nature's perfection but, withal, only the outer vesture of your consciousness, a horse upon which you ride through the physical world. After having daily exercised such an objective viewing of your body for some weeks or months, you will find that you have an entirely different point of view regarding it, and where previously your happiness and well-being had been very much dependent upon its comfort, you will no longer be so conditioned by it, but will be more the master of

it in all you do. Also each day, after having quieted the physical body and become aware of yourself as its master, rather than its servant, observe what is going on in your emotions. You will find many currents and eddies of feeling, of which you were almost unaware, but which are continually coloring your feeling for good or ill, making you the victim of rather than the victor over your environment. Finally, observe your thoughts as objectively as you can. You will find that much which you have accepted as truth was but a habit of thought accompanied by an unwillingness to think creatively, either because of the effort required or because it might cause discomfort by disturbing some of your pet ideas or prejudices.

Now you will have reached the point of vantage from which to watch your spiritual sunrise. Look once more into the valley below: relax the physical body, calm the emotions, still the mind, and now - in that moment of poise - lift your eyes inwardly to the mountain top and see the splendor of His Light as it shines down into your being. Dwell on those heights and let the Light fill the dark corners of your mind and heart. Let His spiritual sunshine replace your fears and hates with confidence and love; let His wisdom replace your ignorance; let His strength pour into your physical being.

Quietly, now, return into the valley. Resolutely take up your daily tasks. You will take them up with a new strength, a new vision, a new love. What you have gained is not the teaching of another, however great; it is based not on the words of some authority, however sound. No, it is much more than that, for it is part of your inmost being made manifest. And as you repeat your daily journey to the mountain-top of inward vision, you will find that His Light will continue to shine through you all the day in whatever you do. Your religion will be in truth a binding back to the Source of which all are a part, "in Whom we live and move and have our being".

Friends, I have sought to outline to you briefly and simply a means to prove to yourself that you can discover how really great you are. Within the teachings of Theosophy you will find much more that is helpful and inspiring in your quest for happiness and understanding, and in your wish to be helpful to your fellowman.



